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[881] [302] [301] or red sage-brush bark. Buck-brush bands are worn around the head, neck, wrists, ankles, below each knee, and wound perhaps twice around the waist. This waist band may be a woven belt (k'ai'lis) of sage-brush.

[291] At the close of the ceremony the girl purifies herself by swimming; she does not use a sweat-bath. Other participants need no purification. Her clothing and bark bands are burned. Sometimes the circlets are wrapped around the branches of trees near the sweat-lodge [783] where they are left to rot unless they are earlier gathered by someone who wishes to use them for a cautery.

[302] [531]

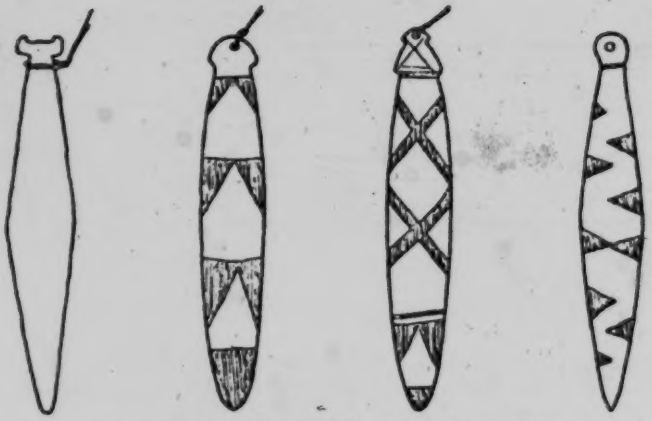

Fig. 6. Head scratchers, used by girls in puberty rites.

A girl for whom no dance is held stays within her home, dressed in this fashion and observing the taboos for the requisite period.

[841] [756] Menstruant women stay at home during their illness (ata sto'pwi) unless they are members of a shaman's household. Shamans must avoid them; seemingly other men are indifferent. Women of a shaman's household occupy a little dome-shaped lodge near-by for five days. Menstruants eat only lily seed, camas, etc.; they permit themselves dried fish, but meat and fresh fish are taboo. Older women do not use the scratcher, nor wear the bands, nor burn their clothing.[97] So much from my feminine friend, but a male informant had it that all women make use of a menstrual lodge, wear dirty clothing, neither wash nor care for the hair, and use the scratcher. However, women

[97] Nor do they keep knotted string records of these events as on Puget sound.

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do keep up their ordinary occupation in part during this time. They dig roots for instance, but others must care for the products further, else the women will never find any more.

There is no comparable rite for boys at puberty. Nevertheless the time when a boy's voice deepens is recognized as propitious for seeking power. He is sent into the mountains for perhaps five days, to wander at night, running continually, piling up rocks, swimming in the mountain pools and eddies of the rivers, fasting the while until a song comes to him in a dream. He must use a head-scratcher. Preadolescent boys are tossed into the river or whipped while they sleep. If the boy whimpers he will be a weakling; he is expected to jump up and shout. I have cited above the case of Lele'ks who was so treated at puberty, it seems, and thus lost his transvestite habits.

When I [Pat Kane] was a little boy of seven or ten, my father sometimes threw me into the river while I slept. I did not ask why. Finally he told me, "I do not want to kill you. I do it so that when you are grown you will not easily get sick, so that if you are shot you will recover quickly." I always bathed in the river as a boy and you see that I have never even had rheumatism until recently.

DEATH AND MOURNING

Klamath funereal observances are personal, non-ceremonial, and somewhat unique in that they provide occasions for the seeking of power. There are no mourning anniversaries.

Cremation is the universal practice, even for suicides, the newborn, and the stillborn. Only the bodies of secretly aborted infants are buried in the bush. The body of a man killed in war is brought home for cremation.[98]

Some Klamath men were trapping in the mountains west of Crater lake about eighty years ago when they were met by some Upland Takelma who killed four or five. One boy alone escaped and made his way back to Klamath marsh at night. The Takelma took scalps, hands, and feet of the dead, and held a dance. Many Klamath went to fetch the bodies, which they brought to Klamath marsh for incineration.

Near each group of settlements is a spot where all cremations take place. It is somewhat apart from the settlements but not isolated.

Three of these serve the Klamath marsh people; on the eastern side of the marsh near the towns k'Etaiwas (2, see maps, figs. 1–3), gûpgûa'ksi (3), and l'wal (4). For others of this division of the tribe, there is one on Sprague

[98] Cremation was given up forty or more years ago ("in about 1868," Gatschet, 1:86). The first burial was that of a Molala man, married to a Klamath woman, who was killed by a Klamath.

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789 one part of Klamath territory, on the eastern shore of Klamath lake and southward. A bracelet made of the shed skin of a water snake (wĭ'shŭk) will make a little child swim well. Girl's hair is singed so that it will grow long.

881 Menstrual regulations prescribe that at first menstruation girls may not eat meat or fish else they will get sick. They must use a head-scratcher and run toward the dawn. Their clothing and bands must be burned. Older menstruants are permitted dried fish and
841 may do without the scratcher. Women must not care for the roots they gather while in this condition, else they will fail to find them in
[756] the future. Shamans must avoid menstruants else they lose their power.

765 The same food restrictions are imposed on mourners, who also use the head-scratcher. If they touch hands to face it will wrinkle, to hair it will turn gray. They must spit into a hole. Mourners must use special sweat-lodges. A woman's bands are hung on the trees near-by. Men wear bark belts so that their backs will not grow stooped. The house in which a death takes place must be burned with its contents. Mourners must abandon their first kill or harvest, or their gains at gambling, and give the second away. Similarly novice hunters and root-gatherers give away their first fruits, a gambler his first gains after acquiring power. Mourners must not fish nor cross a river else the fish will disappear. These mourners' observances have largely a purificatory intent.

821 A storm rages when a shaman dies, when he is cremated, and again when his lodge is burned.

823 Klamath marsh, which is now almost wholly dry, is known to have been in that condition on earlier occasions, for instance, about 1840 and again about 1860. On the former occasion it was so dry that its southern arm could be crossed on horseback between the settlements Du"ĭlkŭt and I'wal. They did not know what caused it. As a remedy a man would be dispatched to one of the spirit pools in the Cascade mountains (as Crater and Diamond lakes) to bring back water in a squirrel or chipmunk skin to pour into the marsh.

226 The first fish rite of these people is held at one place alone, Komă'-ĕksi on Sprague river. Why at this point, is anything but obvious. The first sucker caught is burned to ashes, others must be roasted on the spot, otherwise no more will follow. The gall of fish caught with difficulty, as when speared through the ice, must be thrown back into the water else the fish will avoid the fisher.

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805 and index finger of the first hand again. Naturally Gatschet's twelve months and my ten do not correspond; the following tabulation shows that there is close agreement only in the earlier part of the year.

Finger	*Gatschet's description*	*Identifiable as*	*Nancy's dating*
Thumb	Berry gathering; dry the fruit; mares foal	Late September	August–September
Index	Inaugurate winter house by feast: stack hay	October	September–October
Middle	Leaves fall	October–November	October–November
Ring	Snows	November	December–January
Small	Snows heavily	November–December	February
Thumb	Lake frozen; snows	December	March
Index	Much rain; dances in dance house	December–January	April
Middle	Kill large suckers	March–April	May–June
Ring	Take large suckers; dig ipos	April	June
Small	Dry suckers; leave home to dig camas and ipos	April–May; Gatschet says about May	July–August
Thumb	Store camas; gather wokas	Mid-August to end of September	
Index	Return from wokas harvest; gather berries	Late August and September	

The Indians quarrel a great deal over the month reckoning. One old man, who is so deaf that he cannot be argued with, so I was told, held that September, 1926, was ḳ!ŏ'pte!alŭm sĭnŏ'kstĭs, ring finger month, that is, either fourth or ninth. He was counting too fast, according to Nancy. If he meant the ninth month, he was in substantial agreement with Pat Kane in putting the beginning of the year at the end of our calendar year.

[841] In this connection we note that women do not reckon the intervals between menstruations, nor recognize their recurrence with the lunations.[506]

A tale, in which the number of months is fixed by a council of animals, follows.[507]

805 539 The animals each tried to make so many sticks to represent the number of months they wanted. One made ten sticks for a ten-month winter. Another objected that this was much too long: "If you make a winter of ten months, people will freeze and starve to death before it ends." So he broke the ten sticks that stood for winter. If he had left them there would have been twenty months in a year.

The solstices are recognized but their exact dates not noted. They are unnamed but the apparent movement is called lo'ldŭm (or găpgŏ'-pli), going away, and skowha' (or toka'lka), returning.

[506] Knotted string records, such as are used on Puget sound, are not kept.
[507] Told by Nancy Phillips, who knew it only imperfectly. Cf. Gatschet, 1:105.

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*171 southward of the Klamath there was no slavery; this is certain for
567 Northern and Southern Maidu,[881] and very probably Achomawi, Atsugewi, and Northern Paiute. This seems generally true of California with the exception of the northwest (Yurok and probably their neighbors), where there was debt slavery, but where slaves were not measurable articles of wealth.

Summary

101 The general position of the Klamath in relation to surrounding
105 tribes was in earlier days the simple social structure of the Basin
174 peoples. Since the opening of the last century they have borrowed from the Columbia tribes some sense of social stratification based on wealth, slave-holding, and trading, enhanced importance for their chiefs coincident with a change in the basis of selection from war to wealth, and quite recently judicial functions for the chiefs. There was thus a shift in social dominance from shaman to chief.

GIRLS' PUBERTY RITES AND WOMEN'S OBSERVANCES

*171 It is characteristic of western America that adolescence ceremonies
562 were held for girls rather than boys. This is not to ignore the wide
881 extension of the guardian spirit quest, more regularly performed by
787 boys than girls, nor the boys' initiation ceremonies of southern California and the Southwest, but the boys' activities were less commonly ritualized save in the southwestern sector. The boys' quest among the Klamath has been discussed in connection with shamanism.

The girls' rites in the west can best be understood with reference to a background of women's observances throughout the continent.
*171 Certain features of women's behavior had a well-nigh universal dis-
• 841 tribution. The general conception was that woman during her periodical illnesses was a source of contamination to others or a peril to herself. A series of restrictions ensued; she was secluded or her movements restricted during the period. For her own well-being she must fast or at least refrain from fresh meat or fish, but the latter proscription was also rationalized as avoiding damage to the food supply, especially fishing. She must not touch hands to face or hair, using instead a scratching stick, must not wash nor arrange her hair, and must dispose of her garments before resuming her normal life.

[880] Teit, The Middle Columbia Salish, esp. 122.

[881] Dixon, Northern Maidu, 206; Faye, Notes on the Southern Maidu, 44.

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Restrictions to women's behavior at this time have a very different implication from elsewhere in the world, for on the whole in North America the Indian woman's social position was on a plane of equality with that of the man. At least women were not excluded from social and ceremonial participation merely because they were women, although they were commonly excluded during their illnesses. On the contrary, in almost all parts of the continent women did participate in ceremonies with men and in analogous ceremonies of their own. 171* 562

Such restrictions held throughout the major part of the continent; California, Northwest Coast, Basin, among the non-Pueblo Southwestern tribes, in the greater part of the Plains, and Eastern Woodlands. On the other hand very meager restrictions or none at all have been noted in the northern Plains (Gros Ventre, Blackfoot, Crow, Arapaho), in the Arctic (Copper and Central Eskimo), possibly among the Pueblos generally (Zuñi), and again among the Wishram.[555] 171* 841

Quite uniformly seclusion was in a hut apart, a scratcher was used, and fresh meat tabooed. Lowie has discussed the distribution of these features in the Basin and southern California, Kroeber in California at large.[556] They are however not confined to these areas. I will give here the distribution of these features so far as literature is available; our authorities are remarkably reticent on the whole subject.

Hut and the period of seclusion: Tlingit (1 or 3 days), Snohomish, Nisqually (5), Middle Columbia Salish, Nez Percé, Kutenai ?, Chinook ? (5 or 4), sometimes Klamath (5), Achomawi-Atsugewi (3 or 4), Sacramento Valley Maidu (3 or 4), Northeastern Maidu (4 or 5), Pomo ?, Northern and Southern Ute, Lemhi and Wind River Shoshoni, Pima (4), Assiniboin, Dakota, Cheyenne, Omaha and Ponca (4), Menomini, Winnebago, Chickasaw (3).[557] To these should be

[555] Kroeber, Ethnology of the Gros Ventre, 181; Wissler, Blackfoot Social Life, 89; Lowie, Crow Social Life, 220; Kroeber, The Arapaho, 15; Jenness, The Copper Eskimo, 158; Boas, Central Eskimo, 596; Parsons, in American Indian Life, 157 f.; Spier and Sapir, Wishram Ethnography.

[556] Lowie, Cultural Connection, 145; Kroeber, Handbook, 861 f.

[557] Krause, Die Tlinkit-Indianer, 218; Haeberlin-Gunther, Ethnographische Notizen, 45, 47; Teit, Middle Columbia Salish, 114; Spinden, Nez Percé, 198; Chamberlain, 180; Boas, Chinook Texts, 247; Dixon, Notes on Achomawi-Atsugewi, 217; Northern Maidu, 233, 235; Kroeber, Handbook, 354, but cf. Loeb, Pomo Folkways, 273 f.; Lowie, Notes on Shoshonean Ethnography, 278 f.; Northern Shoshone, 214; Russell, Pima Indians, 183; Lowie, The Assiniboine, 30; Kroeber, The Arapaho, 15; Grinnell, Cheyenne Indians, I, 130; J. O. Dorsey, Omaha Sociology, 267; Skinner, Menomini Social Life, 58; Radin, The Winnebago Tribe, 130; Speck, Notes on Chickasaw Ethnology, 56. Modoc women "abstained from the use of all kinds of meat for five days in each moon" (Meacham, Wi-ne-ma, 187).

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added cases where the menstrual hut was prescribed during the adolescence rites but not later (or at least is not so recorded): Tahltan, Tsimshian (10 days), Wishram (5), sometimes Klamath (5), Shasta (10), Coast Central Pomo (4), Eastern Pomo (5), Pavioteo ? (5), Northern Saulteaux, Plains Cree. Seclusion within the house was also insisted on throughout the Northwest Coast and northern California, in the northern sector in a screened-off corner: Ten'a (about a week), Klallam, Northern Maidu of the foothills, and Pomo (?).[339] The distribution of the menstrual hut and this substitute was so general (save in the northern Plains, Arctic, Pueblos, and Wishram) that I think we may infer its presence in the majority of cases where it has not been recorded.

Scratcher: Klamath, Northeastern Maidu, Pomo, Havasupai, Dakota, Plains Cree; to which we may add the cases of its use in the adolescence rites: Tahltan, Nootka, Klallam, Snohomish, Sacramento Valley Maidu, Shasta, Yurok, Hupa, Yuki, Luiseño, Pima, White Mountain Apache, Winnebago, Menomini, probably Ojibway, Ottawa, Sauk-Fox, and Kickapoo. This again is so general a distribution that its presence may be suspected wherever restrictions were imposed. It was however definitely absent among the Klallam.

Fresh meat or fish tabooed: Kutenai (food taboos), Snohomish, Chinook, Klamath, Modoc (no meat), Achomawi-Atsugewi, Maidu (no meat or fish), Huchnom (deer meat), Pomo, Pavioteo, Northern and Southern Ute, Lemhi and Wind River Shoshoni, Southern Paiute, Havasupai, Pima, Central Eskimo (raw meat). The girls' rites usually involved a general fast, which, while it might be relieved by taking some food, uniformly maintained the meat taboo. The additional cases noted in this connection are Tahltan, Tsimshian, Bella Coola, Kwakiutl, Nootka, Klallam, Nisqually, Tillamook, Shasta, Yurok, Hupa, Wiyot, Sinkyone, Yuki, Luiseño, White Mountain Apache, Cheyenne (boiled meat), Winnebago, Northern Saulteaux. The Klallam woman also fasted on the first day of her periods. The meat taboo was perhaps the single universal restriction in the areas where taboos were at all observed, for it even occurred among the Eskimo.

The distributions outlined are not quite complete even when the absence of data is noted. Lowie has pointed out that in some areas childbirth must take place outside the home, the menstrual lodge being sometimes used, and the same precautions against eating meat and using the fingers to scratch being observed.

[339] Reed and Parsons, in *American Indian Life*, 346; Gunther, Klallam Ethnography, 341; Dixon, Northern Maidu, 335; Loeb, Pomo Folkways, 278 f.

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It will be observed that the Klamath conformed to the general usage in that meat and fresh fish were avoided and the scratcher used, but a woman need not leave her home unless she was a member of a shaman's household. [71* 841 • [756]

There are certain other taboos which were by no means universal but occurred over considerable areas in the same form. For example, salt was taboo to menstruants in southern and central California (Mohave, Dieguefio, Luisefio, and much to the north, Pomo and Yuki).

It was in the nature of the case that those regulatory prescriptions that surround women throughout their lives held with equal force at the first period. It was not inevitable however that the conduct of the girl at her first period should be further regimented, or that restrictions be applied to the first period and none other (as among the Wishram). As I noted at the outset of this discussion, ritualization of the first period was characteristic of the extreme west alone. [71* 881

The rites had everywhere a composite character as far as purpose went, although it was very much the same throughout their whole range, but differently weighted in the north and south. I think we can safely state that the general purposes of the rites were to announce the nubility of the girl and thus qualify her as a candidate for marriage, and to serve her well-being at this physiological crisis. In the north the inevitable wealth display served as well to fix her social status. In the central section the industry and modesty she was forced to display were intended to fix her habits for life. While this looks much like a magical procedure, it may well have been a more direct way of achieving that end. It is indeed probable that the acts of this period of emotional stress should retain a high degree of consciousness throughout her life or at least until her habits were stabilized. In the south her physiological well-being was accentuated to the extent that other ritualistic possibilities, such as dancing, were dwarfed.

Apart from those features described above that have a general distribution there were rites of a specific character which fall into a number of distinct geographic types:

1. In the Northwest the adolescent girl was secluded in a closed-off section of her home, squatting in a constrained position, her head covered by a hat or mat. At the expiration of this period of seclusion a potlatch, a feast with distribution of property, was given in her honor by her parents. A series of songs were sung, hereditary

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*171 533 sang about foodstuffs gathered by women, the Yuki about acorns, also a woman's food product. The Klamath sang about men and women; similar love songs have been noted for the Klallam and those of the Nootka were satirically sexual. This temptation to invoke the sexual implication of the occasion took another expression; a period of license during the dance among the Northeastern Maidu and the Yuki. It is highly probable that this attitude was widespread.

*171 787 How generally this crisis was made the occasion for a vision quest by the girl is not clear. This may have been a trait of Oregon and Washington alone. To be sure, the guardian spirit concept was but little developed in California, at least among more typical tribes. The girl was sent out at night by Nisqually, Tillamook, Coos, and perhaps the Klamath, to seek a spirit in the manner stereotyped for boys, wandering on the mountains and bathing in lonely pools.

*171 881 The whole performance was repeated at the following monthly periods in this area. The number of subsequent performances brought the total to five among the Klamath, conformable with their pattern number, to three among Achomawi-Atsugewi, Shasta, and Karok, to two among Chinook, Northeastern Maidu, and Sinkyone, while it was repeated at monthly intervals throughout the winter among the Hueh-nom. While the number of performances was variable, the habit of their repetition was confined to a fairly consolidated area. The Mohave custom of imposing restrictions at successive periods for a reduced number of days at each period is not directly comparable. It is rather analogous to the continued restriction of a month's duration at first menstruation imposed by Shivwits, Luiseño, and Coast Central Pomo. There is no indication of such continuous restrictions in the Oregon-north Californian area, but this was characteristic again of the Northwest Coast tribes who imposed them for a period upward to a year (a year, Ten'a, Tlingit, Tsimshian, Bella Coola; six months to a year, Tahltan; four to ten months, Nootka; six to eight months, Nisqually; five months, Quinault; fifty or one hundred days, Chinook).

*171 841 [754] The place of the Klamath in all this is fairly clear. They have very little concern with women's periodicity and its possible social or ceremonial significance. Women are not excluded from home at their periods save in the case of those living with shamans. The rigorous segregation that occurs on all sides of them, throughout the Pacific coast, the Plateau, and Basin, made practically no impression on the Klamath. It is surely not accidental that it is the near-by Wishram who also care nothing for such restriction. Such restrictions as do

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occur among the Klamath are the well-nigh universal taboo of fresh fish and meat, and the use of the scratcher. On the other hand, the Klamath share a rite at first menstruation with the Pacific coast peoples. Their rite is of the local type known throughout western Oregon and northern California, and is only slightly distinguished by peculiar detail. They follow the interior practice of sending the girl away from the dwelling and maintaining the dance for five days. They link with some of their neighbors and the northwest Californians in using the deer-hoof rattle only in this rite. Possibly they share with the tribes to the north some feeling that this is an appropriate time for the girl to secure spirit power. For the rest, the rite is generally like that of western Oregon and northern California, even to such specific details as having the girl recline at length during the day, running at dawn, and in the general practice of repeating the whole affair for some months subsequently. Other general features appear only in diminished or attenuated form: only one of the two dance forms, the line abreast, is known, and, while the gaze of girls of this area is averted by a visor, the Klamath demand only that she voluntarily keep her eyes cast down.

	El	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
515 782 810. Pray or wish while sweating	◔	◔	(◔)	+	R	R	◔	+	◔	◔	+	(◔)	–	–	–	–
811. Cold bath follows sweat	+	◔	+	◔	+	+	◔	+	◔	+	+	(–)	+	+	–	+
House Furnishings and Arrangement																
281 812. Blankets	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
513 813. Elk and deerskin	–	+	+	+	+	+	+	+	+	+	+	+	+	–	+	+
814. Painted hides for fine blankets	–	–	–			–	–	–	+	–	–	–	–	–	–	–
815. Woven rabbitskin blankets	–	+	–	–	–	+	+	–	–	+	+	+	+	+	+	+
816. Patchwork skin blankets	+	+	–	–	–	+	+	+	+	+	+	+	+	+	–	+
817. Deerskin	+	+	–	–	–	–	–	–	+	–	–	+	–	–	–	–
818. Coyote skin	+	–	–	–	–	+	+	–	–	+	+	–	–	–	–	–
819. Wildcat skin	+	+	–	–	–	+	+	–	–	+	+	+	–	–	–	–
820. Raccoon skin	+	–	–	+	–	–	+	–	–	–	+	+	–	–	–	–
821. Rabbitskin	–	–	–	–	–	–	+	+	–	–	+	+	+	+	–	+
822. Blue-fox skin	+	–	–	–	–	–	–	–	–	–	+	.	–	–	–	–
[439] [237] 823. Buffalo hides, imported for blankets	–		+	+	◔	+	+	–	–	–	–	–	–	–	–	–
824. Feather blankets	+	◔	–	–	–	◔	–	–	–	–	–	+	–	–	–	◔
825. Loose tule, grass blanket covering	+	+	+		+	–	+	–	–	–	–	–	–	–	–	–
826. Pillows	+	+	+	+	.	+	–	–	+	+	+	+	+	–	+	.
827. Individual wooden pillow	–	–	–	+	–	–	–	–	–	–	–	–	–	–	–	.
828. Pole pillow	–	–	–	–	–	+	–	–	–	–	+	+	+	–	–	.
829. Piece of wood or rock	+	–	–		–	–			+	+	+	.	–	–	+	.
830. Rolled skin	–	–	–	–		+	–	–	–	–	–	–	+	–	–	.
831. Rolled tule mat	–	–	+	+	–	–	–	–	–	–	–	–	–	–	–	.
832. Leaf or grass pillow	–	+	–	–	(+)	+	–	–	–	–	+	–	–	–	–	.
504 833. Pine needles heaped up for pillow	–	+	–	–			–	–	–	–	(–)	+	–	–	–	.
†834. Wooden foot drum	–	–	R	–	–	–	–	–	R	R	◔	◔	◔	◔	◔	◔
†835. Hollow half log	–	–	.	–	–	–	–	–	.	R	+	+	+	+	+	+
†836. In line with door	–	–	–	–	–	–	–	–	R	R	+	+	+	+	+	+
†837. Over hole in ground	–	–	–	–	–	–	–	–	–	–	+	+	+	+	.	+
†838. Post before drum	–	–	.	–	–	–	–	–	R	R	+	.	–	–	–	+
361 †838a. Houses in rows	–	–	–	–	–	◔	–	◔	◔	–	–	–	–	–	–	–
†838b. Houses in circle	–	–	–	–	–	–	–	–	–	–	–	.	–	.	–	◔
Shelters																
Brush Enclosures and Shades																
417 839. Roofless circular brush enclosure	–	+	+	+	+	+	+	+	+	+	–	+	+	–	+	+
840. Large, used for ceremonies	–	+	+	+	+	+	+	+	+	+	–	+	+	–	+	+
[574] 841. As camping place for visitors	–	+	+	+	+	+	+	+	+	+	–	–	.	–	–	–
[764] 842. At cemeteries only	–	–	–	–	–	–	–	–	–	–	–	(–)	+	–	+	+
843. Fire in center	–	+	+	+	+	+	+	+	+	+	–	+	+	–	+	+
844. Opening(s) oriented	–	◔	◔	◔	◔	–	◔	◔	◔	◔	–	◔	–	–	–	◔
845. Same, but smaller, for summer shelter	–	–	+	+	–	–	+	–	+	+	–	+	+	–	–	–
846. Partly roofed over	–	–	+	+	–	–	–	–	–	–	–	–	–	–	+	–
847. Roofed circular brush enclosure	–	–	–	–	–	–	+	–	◔	–	–	–	–	–	–	–
848. Shades	+	+	–	–	+	+	+	+	+	+	◔	–	+	+	–	◔
849. Horizontal roof	+	+	–	–	+	+	+	+	+	+	+	–	–	–	–	–
850. Sloping roof	–	–	–	–	–	–	–	–	–	–	–	–	+	+	–	+
851. 4 supporting posts	+	+	–	–	+	+	+	+	+	+	+	–	+	+	–	+
852. 3 side walls	–	–	–	–	–	–	–	–	+	–	–	–	–	–	–	+
853. Brush heaped around pit mortars, for shade	–	–	–		–	–	–		–	–	–	(–)	+	+	–	–
854. Conical bark grinding house, 2 families	–	–	–		+	◔	+	–	–	–	–	–	–	–	–	–
Menstrual Huts																
343 855. Menstrual hut	+	+	◔	+	◔	+	+	+	◔	◔	+	+	+	+	+	◔
841 856. Similar to living house, but smaller	–	–	–	◔	–	+	◔	◔	–	–	–	–	◔	◔	+	–

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
857. Cook house used as menstrual hut	◦+	◦+	–	–	–	◦+	–	–	–	–	–	–	–	–	–	–
MEANS AND METHODS OF TRANSPORT																
Water Transport																
Boats and Ferriage																
858. Dugout canoe	+	+	+	◦+	+	◦+	◦o	–	+	+	+	+	◦o	◦o	–	–
859. Sharp prow and stern	–	–	–	+	◦+	–	o	–	–	–	–	–	o	o	–	–
860. Shovel prow and stern	+	+	+	–	–	+	o	–	+	+	+	+	o	o	–	–
861. Carved gunwale, turned in	–	–	–	+	–	–	o	–	–	–	–	–	o	o	–	+
862. Ends rounded	–	–	–	+	–	–	o	–	–	–	–	–	o	o	–	–
863. Carved in seat	–	–	–	+	–	–	o	–	–	–	–	–	o	o	–	–
864. Carved in footbraces	–	–	–	(+)	–	–	o	–	–	–	–	–	o	o	–	–
865. Manufactured	+	+	–	+	+	+	o	–	+	+	+	+	o	o	–	–
866. Hollowed by burning	+	+	–	+	+	◦+	o	–	+	+	+	+	o	o	–	–
867. Commonly and frequently used	+	+	–	–	(+)	+	o	–	–	–	–	–	o	o	–	–
868. Log raft	–	–	–	+	+	–	–	+	+	+	+	–	+	o	+	+
869. Used to transport goods only	–	–	–						+	+	–	–	+	o	–	–
870. Tule balsa	–	–	+	–	◦+	◦–	–	–	–	–	–	–	o	o	–	–
871. Raised prow	–	–	+	–	+	–	–	–	–	–	–	–	o	o	–	–
o872. Length in feet	–	–	15	–	5	–	–	–	–	–	–	–	o	o	–	–
o873. Maximum number of passengers	–	–	2	–	3	–	–	–	–	–	–	–	o	o	–	–
874. Bundles lashed together	–	–	+	–	+	–	–	–	–	–	–	–	o	o	–	–
875. Towed by rope	–	–	–	–	◦+	–	–	–	–	–	–	–	o	o	–	–
876. Propelled with paddle	–	–	+	–	–	–	–	–	–	–	–	–	o	o	–	–
877. Tule raft	+	◦+	–	◦+	–	–	◦+	–	–	–	–	–	o	o	–	–
o878. Length in feet	–	10	–	◦5	–	–	8	–	–	–	–	–	o	o	–	–
‡879. Maximum number of passengers	5	·	–	2	–	–	3	–	–	–	–	–	o	o	–	–
880. Bundles lashed together	+	+	–	+	–	–	+	–	–	–	–	–	o	o	–	–
881. Bundles pinned together	–	–	–	+	–	–	–	–	–	–	–	–	o	o	–	–
882. Towed by rope	–	+	–	–	–	–	–	–	–	–	–	–	o	o	–	–
883. Poled	–	–	–	+	–	–	–	–	–	–	–	–	o	o	–	–
884. Paddled with hands	+	–	–	–	–	–	–	–	–	–	–	–	o	o	–	–
885. Single-bladed paddle	◦+	+	+	–	+	+	–	–	+	–	–	–	o	o	–	–
886. Blade end convex	+	+	·	–	+	+	–	–	+	–	–	–	o	o	–	–
887. Blade end squared	–	–	·	–	+	◦+	–	–	+	–	–	–	o	o	–	–
888. Blade end pointed	+	+	·	–	–	◦+	–	–	–	–	–	–	o	o	–	–
‡889. Length in feet	4	4	5	–	3	◦5	–	–	5	–	–	–	o	o	–	–
890. Poling rod	+	+	·	+	+	+	+	+	–	+	+	+	o	o	–	–
891. Plain or pointed end	–	+	·	+	+	+	+	+	–	+	+	+	o	o	–	–
892. Split base	+	–	·	–	–	–	–	–	–	–	–	–	o	o	–	–
893. Basket bailer	◦+	◦+	–	+	+	◦–	–	–	+	+	·	–	o	o	–	–
894. Grooved stone anchor	–	◦–	–	–	–	+	–	–	–	–	·	·	o	o	–	–
895. Boatman must ferry traveler free of charge	+	◦+	–	+	+	+	–	–	–	+	+	·	o	o	–	–
896. Ferriage in baskets	–	+	–	+	+	–	–	+	+	–	–	–	–	o	+	–
897. Children	–	–	–	+	–	–	–	+	+	–	–	–	–	o	+	–
898. Goods	–	+	–	+	+	–	–	+	+	–	–	–	–	o	+	–
899. Ferriage by swimmers	+	+	+							+	+	+	+	o	+	+
900. Children ferried on swimmer's back	·	+	–							+	+	+	+	o	+	–
901. Swimmer lies on tule float; children cling to float	+	+	+								–	–	–	o	–	–
902. Swimmer holds goods above water in 1 hand, swims with other	+	+	–					+		+	+	–	+	o	+	+
903. Bridges	+	+	+	–	+	–	+	–	–	–	+	–	o	o	+	+
904. Single-log bridge	–	◦+	+	–	+	◦–	–	+	–	–	+	–	o	o	+	+
905. 2 poles tied together	◦+	–	–	–	–	–	+	–	–	–	–	–	o	o	–	–
906. Several poles, spliced at end	–	–	–	–	–	–	–	–	◦+	◦+	–	–	o	o	–	–

343
841
501
[465]
[855]
481
482
491

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
842 3402. Measures taken to insure sex wanted, of child	+	◦	–			◦	+	–	◦	–	.	.	–	–	+	.
3403. 2 varieties shell used in decoction employed	+	+	–			+	+	–	–	–	.	–	–	–	–	.
3404. Different parts of plant used in decoction	–	–	–			–	–	–	◦	–	.	.	–	–	+	.
3405. Bow and arrow or basket hung up	–	–	–		.				◦	–	.	.	.	.	.	.
3406. Measures taken to prevent pregnancy	.	+	+	+	–	+	+	+	+	–	.	–	+	–	–	R
3407. Decoction drunk	.	.	–	+	–	–	+	–	+	–	.	–	◦	–	–	R
847 3408. Abortion	.	+	+	–	–	–	+	+	+	–	.	.	–	+	–	–
3409. Pregnant woman lies on warm trench	.	◦	–	–	–	–	+	–	–	–	.	.	–	–	–	–
3410. Pregnant woman lies over log	.	–	+								.	.	–	–	–	–
3411. Exercise	.	–	+	–	–	–	.	+	+	–	.	.	–	–	–	–
3412. Blows or pressure	.	+	–	–	–	–	+	–	.	–	.	.	–	–	–	–
3413. Old woman helps	.	+	–	–	–	–	+	–	.	–	.	.	–	–	–	–
3414. Pregnant woman helps self, alone	.	–	+	–	–	–	+	+	+	–	.	.	–	+	–	–
Puberty and Menstrual Customs																
Girls' Puberty Ceremony																
841																
84 3415. Held for each girl separately	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3416. Private seclusion of menstruant	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3417. In menstrual hut	–	–	+	+	◦	–	+	+	+	+	+	+	+	+	(+)	+
3418. In cook house	+	+	–	–	–	+	–	–	–	–	–	–	–	–	–	–
3419. In dwelling, winter only	–	–	–	–	–	+	–	–	–	–	–	–	–	–	+	+
3420. In open	+	+	◦	◦	◦	◦	+	–	–	–	–	–	–	–	–	–
3421. Daytime	+	+	+	+	+	+	+	+	+	+	+	+	–	+	+	+
3422. Night time	–	–	–	–	–	–	–	+	+	+	+	+	–	+	+	+
3423. Hut behind, near dwelling	–	–	–	◦	+	–	–	–	◦	+	+	+	+	–	+	–
[514] 3424. Girl not allowed in dwelling house	+	+	+	+		–	+	+	+	+	+	+	+	+	–	–
3425. Girl sits, lies on pine needles, mat bed	+	+	+	+	+	+	+	+	+	+	+	+	+	◦	–	–
3426. Girl sits, lies on heated trench	–	◦	–	–	–	–	–	–	–	–	–	–	–	◦	–	–
3427. Girl sits, lies on warmed ground	–	–	–	–	–	–	–	–	–	–	–	–	+	–	–	–
3428. Bark pillow	–	–	–		◦	–	◦	–	◦	–	–	–	–	–	–	–
3429. Stick, pine needle pillow	–	–	–			◦	–	–	–	–	–	–	–	◦	◦	–
3430. Girl lies on back	–	–	–	–	+	–	–	–	–	–	–	–	+	–	–	–
3431. Girl lies on side	+	+	+	–	+	+	–	+	+	–	+	–	–	+	(+)	+
3432. Girl lies in any position	–	–	–	+	–	–	+	–	–	+	–	+	–	+	(+)	+
3433. Faces east when lying down	.	+	+	+	◦	–	–	+	+	–	–	(+)	–	+	–	–
#3434. Seclusion lasts ... months, rich girl	–	–	–	–	–	–	–	2	12	1	–	–	–	–	–	1
o3435. Seclusion lasts ... months, poor girl	–	–	–	–	–	–	–	1	12	1	–	–	–	–	–	
#3436. Seclusion lasts ... days, all girls	5	5	5	10	3	5	3	–	–	–	6	5	6	5	4	–
o3437. Seclusion lasts ... nights, all girls	0	0	0	0	0	0	0	–	–	–	0	0	6	0	4	–
#3438. Seclusion ... days subsequent periods	5	5	2	1	2	2	2	1	11	1	–	1	–	5	–	1
3439. Attendants during seclusion	+	+	–	+	–	–	–	+	+	+	+	+	+	+	+	+
3440. Father's mother or mother's mother attends girl	+	+	–	–	–	–	–	+	+	+	–	+	+	+	+	+
3441. Father's father or mother's father attends girl												+	+	–	–	–
3442. Mother's mother attends girl	–	–	+	+	–	–	–	–	–	–	–	–	–	–	–	–
3443. Mother attends girl	–	–	+		+	+	–	+	+	+	+	–	–	+	+	–
3444. Female nonrelative attends girl	–	–	–				◦	–	–	–	–	–	–	–	–	+
[465] 3445. 2 or more attendants	–	–	–	–			–					+	+	–	◦	
3446. All attendants paid	–	–	–	–	–	–	–	–	–	–	–	+	–	+	–	+
3447. Girl digs, pounds epos for attendant	–	–	+				+	–	–	–	–	–	–	–	–	–
3448. Attendant paid in beads	–	–	–	–	–	–	–	–	–	–	–	+	–	–	–	+
3449. Girl's clothes given attendant(s)	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	+
3450. Girl's basket given female attendant	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV	
†3451. Girl eats sparingly ... days	5	5	8	10	3	6	3	–	–	–	6	5	6	5	4	28	84/
†3452. Girl eats sparingly ... years	–	–	–	–	–	–	–	3	1	1	–	–	–	–	–	–	88/
3453. Meals limited to twice daily	–	+	+	+	–	–	+	–	+	+	+	+	+	+	+	+	
3454a. After sunrise, before sunset.	–	+	+	+	–	–	+	+	+	+	+	+	+	+	+	+	
3454b. Fresh fish taboo	+	+	+	–	+	+	+	+	+	+	+	+	+	+	+	+	
3455. Dried fish taboo	+	+	–	–	+	+	+	+	+	+	+	+	+	+	+	+	
3456. Meat taboo	+	+	+	◔	◔	◔	+	+	+	+	+	+	+	+	+	+	
3457. Grease taboo	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
3458. Salt taboo	–	–	–	–	–	–	–	–	–	–	–	+	+	+	+	+	
3459. Berries taboo	+	+	–	+	◔	+	–	–	+	–	–	+	–	–	–	–	
3460. New crop acorns, seeds taboo	–		+						◔	–	–	+	–	–	–	–	
3461. Hot food taboo	◔	–	–	+	+	+	+	+	–	–	–	+	+	+	+	+	
3462. Cold water taboo	+	+	+	–	+	–	–	+	–	–	+	+	–	–	–	–	
3463. River water taboo	–	+	–						◔		–	–	–	–	–	–	
‡3464. Food taboos extend over ... days	5	5	8	10	3	6	3	–	–	–	6	5	6	5	4	28	
†3465. Food taboos extend over ... yrs.	–	–	–	–	–	–	–	3	2	1	–	–	–	–	–	–	
3466. Food taboos observed all subsequent periods	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
3467. Girl eats outside	–	–	–	–	+	+	+	–	–	–	–	–	–	–	–	–	
3468. Girl eats inside hut, dwelling	+	+	+	+	+	–	–	+	+	+	+	+	+	+	+	◔	
3469. Eats with woman attendant	–	–	–	–	–	–	–	+	+	+	–	+	–	+	–	◔	
3470. Girl uses own baskets	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
3471. Baskets kept; left in hut			+		+						+	+	–	–	–	◔	
3472. Baskets destroyed	–	–	–	–	–	–	–	–	+	(+)	–	–	–	–	–	–	
3473. Baskets hung on tree			–				+	–	–	–	–	–	–	–	–	–	
3474. Cane drinking tube used	–	–	–	–	–	–	+	–	–	–	–	–	–	–	–	–	
3475. Basket "cup" used for drinking.	+	+	+	+	+	+	–	+	+	+	+	–	+	–	+	+	
3476. Ceremonial feeding by attendant	–	+	+	+	(+)	◔	–	–	–	–	–	–	◔	+	–	◔	
3477. Mother feeds girl, cleans teeth	–	–	+			+	–	–	–	–	–	+	+	+	–	–	
3478. Girl's mouth wiped by attendant	–	◔	◔	+	+	+	◔	–	–	–	–	◔	◔	◔	–	◔	
3479. Girl chews plant substance	◔	◔	◔		◔	◔	◔	–	–	–	–	◔	–	◔	–	–	
3479a. Plant substance stuffed in nostrils	–	–	–		◔	◔	◔	–	–	–	◔	–	–	–	–	–	
3480. Girl sleeps little, fitfully	+	+	+	+	+	+	+	+	+	◔	+	+	+	+	(+)	+	
3481. No daytime sleeping, first day	–	–	+	+	+	+	+	+	+	–	–	–	+	–	–	–	
3482. Charcoal in ears, to avoid bad dreams	+	–	+		+	–	+	–	–	–	–	–	–	–	–	–	[728]
3483. Bark burned above hut, to frighten evil spirits	–	–	–						+	–	–	–	–	–	–	–	
3483a. Menstruant must tell her bad dreams		(+)	+	+		+	–	–	–	+	+	.	–	–	–	–	
3483b. If dreams, doctored by special doctor		+	+	–		+	+	+	–	+	+	.	–	–	–	–	
3484. Girl rises early	–	–	–	–	–	–	–	–	–	–	–	–	+	–	◔	◔	
3485. No talking during seclusion	–	–	–	–	–	–	–	+	–	–	–	–	–	–	–	–	
3486. Little talking	–	◔	+	+	+	+	+	–	+	+	+	+	+	+	+	+	
3487. Must talk softly	+	+	+	+	–	+	+	–	+	+	+	+	+	+	+	+	
3488. Cannot laugh aloud	+	+	+	+	–	–	–	–	◔	–	–	–	–	–	–	–	
3489. Girl avoids all men in daytime	–	–	–	–	+	+	+	+	+	+	+	–	+	–	–	–	
3490. Avoids all hunters	+	+	–	–	+	+	+	+	+	+	+	+	+	–	–	–	
3491. Old women visit girl	–	–	–	–	–	+	+	+	+	+	+	+	+	+	+	◔	[887]
3492. Old women instruct girl	–	–	–	–	–	(+)	+	–	+	+	+	+	+	+	–	◔	
3493. Gazing at any fire taboo	.	+	+	+	–	.	–	–	–	–	+	+	+	+	+	–	[821]
3494. Gazing at sun taboo	.	+	+	+	–	.	–	+	+	+	+	+	+	+	+	–	
3494a. Weak eyes, if gaze at sun	.	–	+	–	–	.	–	◔	–	+	–	–	.	+	–	–	
3495. Gazing at moon taboo	.	+	+	+	◔	.	–	+	+	+	+	+	+	+	+	–	
3496. Gazing at sky taboo	–	+	+	+	+	–	–	+	+	+	+	+	+	+	+	–	
3497. Looking around taboo	+	–	+	+	–	.	–	+	+	+	–	–	+	+	+	–	
3498. Looking at acorns taboo	o	o	–	–	–	–	o	+	+	+	–	+	+	+	+	+	
3499. Looking at any wild crops taboo	+	–	–	–	–	–	–	–	+	–	–	+	+	+	+	+	
3500. Gaze would "kill" crops	.	–	–	–	–	–	–		+	+	–	–	+	◔	◔	+	
3500a. Crossing streams taboo	.	+	+	+	◔	◔	+	+	+	+	–	+	+	◔	+	+	
3501. Menstruant bathes daily	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	[515]
3502. Menstruant bathes after flow ceases	–	+	+						+	–	+	–	+	+	+	–	

		Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
[84]	3503. Bathes last day of seclusion only	+	+	–	+	+	+	+	+	–	+	+	+	◐	+	–	–
[81]	3504. Bathes outside, in stream	+	–	+	–	–	–	+	+	–	+	+	+	–	–	+	–
[515]	3505. Bathes inside, house	–	–	–	+	+	+	–	–	+	–	–	+	+	+	+	+
	3506. May wet, wash hair	+	+	+	–	+	+	+	+	+	+	+	+	+	+	+	–
	3507. Bathes alone	+	–	–	–	–	–	+	+	–	+	–	–	–	–	–	–
	3508. Mother, attendant helps girl bathe	–	+	+	+	+	+	–	–	+	–	–	+	+	◐	+	+
[302]	3509. Girl uses head scratcher	◐	+	+	+	+	+	+	+	+	+	+	+	+	◐	+	+
	3510. Bone head scratcher	+	+	+	+	+	+	+	–	–	–	–	–	–	–	–	–
	3511. Stick head scratcher	–	–	–	–	–	+	+	+	+	+	+	+	+	+	+	+
	†3512. Head scratcher used ... days	5	5	5	10	3	5	3	5	–	28	6	5	6	5	4	28
	†3513. Head scratcher used ... years	–	–	–	–	–	–	–	–	1	–	–	–	–	–	–	–
	3513a. Parents scratch girl's head	–	–	–	–	–	–	–	–	–	+	–	–	–	+	–	–
	3514. Delousing by attendant	+	+	+	+	+	–	–	–	+	+	+	+	+	+	◐	+
[292]	3515. Girl wears basket cap	+	+	+	+	◐	–	–	–	◐	–	+	–	–	–	–	–
	3515a. Girl wears flower crown	–	–	–	–	–	–	◐	–	–	–	–	–	–	–	–	+
	3516. Head covered with bark "cape"	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	3517. Head covered with deerskin blanket	+	–	–	–	–	–	–	–	+	–	–	–	–	–	–	+
	3518. Head inside basket when sleeping	+	◐	◐	◐	–	–	–	–	–	–	–	–	–	–	–	–
	3519. Eagle down in hair	–	–	–	–	+	–	+	–	–	–	–	–	–	–	–	–
[30]	3520. Feathers in hair	–	–	–	–	–	◐	–	–	–	–	–	–	–	–	–	–
	3521. Braided bark forehead band	◐	◐	–	–	◐	◐	◐	–	–	–	–	–	–	–	–	–
	3522. Fur forehead band	–	–	◐	–	–	–	–	–	–	–	–	–	–	–	–	–
	3523. Feather visor	–	–	◐	◐	–	–	–	–	–	◐	–	–	–	–	–	–
	3524. Head, face covered inside house	+	+	+	+	–	–	–	–	+	–	–	–	–	–	–	–
	3525. Head, face covered when going outside	–	–	◐	◐	–	–	–	◐	–	–	◐	–	◐	–	◐	◐
	3526. Hair in 2 braids, over shoulders	+	+	–	–	–	–	–	–	–	–	–	+	–	–	+	–
	3526a. Hair in 1 braid, down back	–	–	+	–	–	+	+	–	–	–	–	–	–	–	–	–
	3527. Braid(s) wrapped with bark	+	+	–	–	–	+	+	–	–	–	–	–	–	–	–	–
	3528. Hair in 2 knobs, over shoulders, wrapped	–	–	–	+	+	–	–	+	+	+	+	+	–	–	–	–
	3529. Knobs wrapped with bark	–	–	–	–	+	–	–	–	–	–	–	–	–	–	–	–
	3530. Hair short, banged	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	+
	3531. Hair loose, tied at back	–	–	–	–	–	–	–	–	–	–	+	–	+	–	–	–
	3532. Mother combs, dresses girl's hair	+	+	+	–	+	+	–	+	+	+	+	–	–	–	+	–
	3533. Attendant dresses girl's hair	–	–	+	–	–	–	+	–	+	–	–	+	+	–	–	–
	3534. Hair dressed once only, first day	+	+	+	–	–	+	+	+	+	–	–	+	–	–	+	+
	3535. Hair dressed daily	–	–	–	–	+	–	–	–	–	+	+	–	+	+	(+)	+
	3536. Combings burned, buried	–	–	–	–		–	–	◐	–	–	–	–	◐	–	–	–
	3537. Combings saved for belt	–	–	+								+	–	–	–	–	–
	3538. Girl's face painted black	+	+	–	–	–	–	+	–	+	–	–	–	–	–	–	◐
	3539. Girl's face painted red	–	–	–	+	–	–	+	–	+	–	+	–	–	–	–	–
	3540. Special face pattern	–	–	–	+	–	–	◐	–	◐	–	–	–	–	–	–	+
	3541. Daily varied face patterns	–	–	–	–	–	–	–	–	–	–	+	–	–	–	–	–
	3542. Charcoal around eyes								+	–	–	–	–	–	–	–	–
	3543. Arms painted	–	–	–	–	–	–	–	–	–	–	+	–	–	–	–	–
	3544. Girl painted daily	+	–	–	–	–	–	–	–	–	–	+	–	–	–	–	+
	3545. Girl painted by mother	+	–	–	–	–	–	–	+	–	–	+	–	–	–	–	–
	3546. Girl painted by attendant	–	+	–	+	–	–	+	+	+	–	–	–	–	–	◐	–
	3547. Girl wears old clothing	+	+	–	+	+	+	+	+	◐	–	–	+	+	–	–	–
	3547a. Small skin over shoulders	(+)	(+)	+								.	–	–	–	–	–
	3548. Buckskin skirt or dress	+	+	–	+	+	+	+	+	+	–	+	+	+	–	–	–
	3549. Pine-nut string skirt			–				+	–	–	–	–	–	–	–	–	–
	3550. Bark skirt	+	+	–	–	–	–	+	◐	+	–	+	–	–	–	–	+
	3551. Short tule, grass skirt	–	◐	◐	◐	◐	◐	–	–	–	–	–	–	–	+	+	+
	3552. Grass or skin breechclout		◐	◐	◐	◐	◐	◐		◐	.	–	◐	–	–	–	–
	3553. Buckskin leggings	–	–	–	+	–	–	–	–	–	–	+	–	–	–	–	–
	3554. Tule leggings	–	–	–				+	–	–	–	–	–	–	–	–	–
	3555. Tule, skin moccasins	–	+	+	+	+	+	–	–	–	–	+	+	–	–	–	–
[301]	3556. Barefoot, preferred	◐		–			◐	–	+	+	+	–	–	+	+	+	+
	3557. Anklets	◐	◐	–	–	–	–	◐	–	–	–	◐	◐	–	–	–	–

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NR10 Klamath NR10
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	XI	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
3558. Wristlets	•	•	–	–	–	•	•	–	–	–	•	–	–	–	–	–
3559. Special belt	–	•	•	•	–	•	•	–	•	–	•	•	•	–	–	–
3560. Nose stick	–	–	–	–	–	–	–	–	–	–	–	–	–	•	–	–
3561. Earrings, optional	–	–	–	–	–	–	+	–	–	–	–	–	–	–	–	–
3562. Necklaces	–	–	•	–	–	–	–	–	–	–	•	–	–	–	–	–
3563. All labor taboo during isolation	–	–	–	–	–	–	–	+	+	+	–	+	+	–	+	–
3564. Preparing food taboo	–	+	+	+	+	+	–	+	+	+	+	+	+	+	+	+
3565. Basketmaking taboo	–	+	+	+	•	•	–	+	+	+	+	+	+	+	+	+
3566. No labor taboo	+	–	–	–	–	–	–	–	–	–	–	–	–	•	–	–
3567. Compulsory light labor	•	–	–	–	+	+	–	–	–	–	+	–	–	–	–	+
3568. Compulsory heavy labor	–	+	+	+	–	–	+	–	–	–	–	–	–	•	–	–
3569. Girl must carry firewood	+	+	•	•	•	+	–	–	–	–	+	–	–	•	–	•
3570. Girl must carry water	+	–	+	–	•	•	+	–	–	–	–	–	–	–	–	–
3571. Girl must pound roots	–	–	+	–	–	–	+	–	–	–	–	–	–	–	–	–
3572. Girl must gather vegetable food	–	–	+	–	•	+	+	–	–	–	–	–	–	–	–	•
3573. Girl gives roots she digs to old woman	–	–	+	–	+	•	+	–	–	–	–	–	–	–	–	–
3574. Girl makes baskets	–	–	–	–	•	•	+	–	–	–	–	–	–	–	–	–
3575. Compulsory running, racing	+	–	–	–	•	•	•	–	•	–	+	+	–	•	–	–
3576. Girl runs each morning	–	–	–	–	+	•	+	–	–	–	–	–	–	–	–	–
3577. Girl runs in evening	–	–	–	–	+	+	–	–	+	–	–	–	–	–	–	–
3578. Girl runs at end of rite only	+	–	–	–	–	–	–	–	–	–	+	+	–	+	–	–
3579. Girl races with 2 girls	–	–	–	–	+	+	+	–	–	–	+	–	–	•	–	–
3580. Carries deer-hoof rattle when running	.	–	–	–	+	+	+	–	–	–	+	–	–	–	–	–
3581. Vision seeking during running, dancing	–	–	–	–	•	+	+	–	+	–	+	.	–	–	–	–
3582. Instruction by attendant during seclusion	–	(•)	–	–	•	–	+	–	+	+	+	+	+	+	+	+
3583. Ears pierced during puberty ceremony	–	–	–	–	•	–	–	–	–	–	+	–	–	+	–	–
3584. Ears pierced shortly after puberty rites	–	–	–	–	–	•	•	–	–	–	–	–	–	–	–	–
3585. Dance follows ear-piercing	–	–	–	–	–	•	•	–	–	–	+	–	–	+	–	–
3586. Vision seeking after ear-piercing	–	–	–	–	+	•	(•)	–	–	–	–	–	–	–	–	–
3587. Ears pierced prepuberty	+	–	–	–	+	–	+	+	–	+	+	–	•	–	–	–
3588. Ears pierced postpuberty	–	+	+	+	–	–	–	–	+	+	+	–	–	+	+	+
3589. Ceremonial purification at end of puberty ceremony	•	•	•	+	+	+	+	+	•	•	+	+	+	+	•	+
3590. Girl bathes to remove taboos	+	–	–	+	+	+	+	+	+	+	+	+	+	+	+	+
3591. Mother, attendant wash girl	–	–	–	–	+	+	–	–	+	+	+	–	+	+	•	+
3591a. Girl bathes alone	+	–	–	+	–	–	+	+	–	–	–	–	–	–	+	–
3592. Sage decoction used for bath	–	–	–		+	+	–	–	–	–	–	–	–	–	–	–
3593. Girl rubbed with pine needle, root medicine	–	–	+								–	+	•	•	.	–
3594. Girl rubbed with salt												+	–	–	.	–
3595. Sweat bath to remove taboos	+	+	+	–	–	–	–	–	–	–	–	–	–	–	–	–
3596. Girl jumps in stream after sweating	+	+	+	–	–	–	–	–	–	–	–	–	–	–	–	–
3597. Girl changes clothes, end of rites	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3597a. Girl given new clothes	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3598. Old clothes burnt	+	+	–	–	–	–	–	–	+	–	–	–	–	–	•	–
3599. Old clothes saved for limited no. nenses	•	•	•	–	•	•	•	–	–	–	–	–	–	–	–	–
3599a. Old clothes kept in hut; loaned, used by near relatives	–	–	+					+	–	–	–	–	–	–	–	–
3600. Old clothes washed	+	+	–	–	–	–	+	–	–	–	–	–	–	–	–	–
3601. Old clothes given or thrown away	–	–	–	+	+	+	–	–	–	–	–	+	+	+	–	•
3602. Old clothes hung on tree			–				+	–	–	–	–	–	–	–	–	–
3603. Old clothes exchanged for new ones	–	–	–		+	+	–	–	–	–	+	+	–	–	–	•
3604. Sagebrush band kept	+	–	–			+	–	–	–	–	–	–	–	–	–	–
3605. Anklets, wristlets burned	+	+	–	–	–	–	–	–	–	–	–	–	–	–	–	–
3606. Belt kept permanently	–	–	•	+	–	–	•	–	–	–	+	+	–	–	–	–

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
3606a. Belt given attendant	–	–		+	–	–	–	–	–	–	–	–	–	–	–	–
3607. Belt hung on tree, end of last dance.	–	–	–	–	+	+	+	–	–	–	–	–	–	–	–	–
3608. Public rites: major dance	+	+	+	+	+	+	+	+	+	+	+	+	+	+	–	•
3609. Night dance	•	•	•	•	•	•	•	+	•	•	+	+	–	•	–	•
3609a. Begins 1st night of girl's menstruation	+	+	+	–	+	+	+	+	+	+	+	+	–	+	–	–
3610. Day dance	–	–	–	–	–	–	–	–	–	–	–	–	•	–	–	–
3611. Given mainly for girls of rich families	+	–	–	–	–	–	–	.	+	–	–	–	–	–	–	(–)
3612. Given to avert disaster to participant(s)	•	•	+	•	•	•	+	•	•	.	+	+	•	+	–	•
3613. Given to have girl get power in dreams	–	–	–	–	–	+	+	–	.	.	–	–	–	–	–	–
‡3614. Lasts ... nights or days	5	5	8	10	3	3	3	5	5	5	4	5	1	5	–	1
‡3615. Repeated for ... subsequent menses.	5	5	1	1	2	1	2	2	1	1	–	1	–	5	–	1
3616. Held in dwelling or cookhouse, winter	+	+	–	–	+	+	–	–	–	–	+	+	–	–	–	+
3617. Held in sweat house, winter	–	–	–	–	–	–	–	–	–	–	+	+	–	–	–	–
3618. Held outside, summer or winter	–	–	•	•	–	–	+	+	+	+	–	–	+	–	–	–
3619. Held outside, summer only	+	+	–	–	+	+	–	–	–	–	+	+	–	+	–	+
3620. Rainy weather, no dance	–	–	–	–	–	–	–	.	+	+	–	–	+	+	–	–
3621. Rainy weather, sing only, in girl's hut	–	–	–	–				+	+		–	–	–	+	–	–
3622. Girl's family in charge	–	–	+	+	+	+	+	–	+	–	•	–	–	•	–	+
3623. Old man in charge	–	–	–	–	–	–	–	–	–	•	–	+	–	+	–	–
3623a. Singers in charge	+	+	–	–	–	–	–	–	–	–	+	–	+	+	–	–
3624. Shaman in charge	–	–	–	–	–	–	–	+	–	–	–	–	–	–	–	–
3625. Youths, men participate	+	•	+	+	+	+	+	+	+	+	+	–	–	+	–	+
3626. Girls, women participate	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3626a. Girl's suitor may participate	–	–	–				+	–	+	+	–	–	–	–	–	–
3627. Neighbors notified by girl's sister, friend	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	•
3628. Girl dances by self, near group	+	+	+	–	+	+	•	–	–	–	–	–	–	–	–	–
3629. 1-2 persons "support" menstruant	•	•	•	•	•	•	•	–	–	–	–	–	–	–	–	–
3630. Girl dances with group	–	–	–	+	–	–	–	+	+	+	+	+	+	+	–	+
3631. Girl dances each night	+	+	+	+	+	+	+	+	–	–	•	•	–	+	–	–
3632. Youths dance	–	–	+		+	+	+	+	+	+	+	–	–	+	–	–
3633. Men dance	–	–	+	+	+	+	•	+	+	+	+	–	–	+	–	+
3634. Old men dance	–	–	+	+	–	–	+	+	+	+	+	–	–	+	–	+
3635. Betrothed dances with menstruant	–	–	–				•	–	–	•	–	–	–	–	–	–
3636. Women, girls dance	–	–	+	+	+	(–)	+	+	+	+	+	+	+	+	–	+
3637. Menstruant dances beside fire	+	+	•	–	–	–	•	–	–	+	–	–	–	–	–	–
3638. Menstruant dances back and forth	+	+	–	–	–	+	+	–	–	–	+	+	–	–	–	–
3639. Menstruant dances east to west	+	+	–	–	–	+	+	–	–	–	–	+	–	–	–	–
3640. Menstruant faces E continually	+	+	+	+	+	+	+	–	–	–	+	+	+	–	–	–
3641. Menstruant rests at intervals	+	+	+	•	+	–	–	+	+	+	•	+	–	–	–	–
3642. Men, women dance separately	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	+
3643. Men, women dance together	–	–	+	+	+	+	+	–	+	+	+	–	–	+	–	–
3644. Men, women in 1 circle	–	–	+	+	+	–	+	+	+	+	+	+	–	+	–	+
3645. Men, women in 2 circles	–	–	+	+	–	–	–	–	+	+	–	–	–	–	–	–
3646. Men, women abreast, 1 line	–	–	–	+	–	+	+	–	–	–	+	+	–	–	–	–
3647. Men, women abreast, 2 lines	–	–	–	–	–	+	+	–	+	–	–	–	–	–	–	–
3648. Clockwise start	–	–	–	–	–	–	–	–	–	–	+	.	+	+	–	+
3649. Counterclockwise start	–	–	+	+	+	–	+	+	+	+	–	.	–	–	–	–
3650. Dance proceeds around pit	–	–	–	–	–	–	–	–	–	–	–	+	–	–	–	–
3651. Dance proceeds around fire	–	–	+	–	+	–	+	+	+	+	–	–	–	+	–	–
3652. Singers mainly women	+	•	–	+	–	–	+	–	–	–	–	+	•	•	–	•
3653. Singers mainly men	–	–	–	–	+	•	–	–	–	+	–	–	–	–	–	–
3654. Volunteer singers, men and women	•	–	+	+	+	+	+	–	+	–	–	–	–	–	–	–
3655. Professional singers	+	+	–					–	–	–	+	+	+	–	–	+
3656. 1 singer paid	+	+	–	–	–	–	–	–	–	–	+	.	–	–	–	–

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MP	NP	NM	NS	NV
3657. 4-5 (all) singers paid	-	-	-	-	-	-	-	-	-	-	-	.	-	-	-	+
3658. Reciprocal obligations only	-	-	+	+	+	+	+	+	+	+	-	-	-	-	-	+
3659. Menstruant sings	-	-	-	-	⁰+	+	+	+	-	.	-	+	+	-	-	-
3660. Participants join in singing	+	-	+	-	+	+	+	+	+	+	+	-	-	+	-	-
3661. Night singing, minus dancing	-	-	.	⁰+	-	-	-	-	+	+	-	+	-	-	+	+
3662. "Love" songs sung	⁰+	⁰+	.	-	-	-	-	-	-	-	-	.	-	-	-	-
3663. Enemy songs sung, final dance	-	-	-	-	-	-	-	-	+	+	-	+	-	-	+	+
3664. Women's songs sung	-	-	.	⁰+	+	+	+	+	-	+	-	+	+	-	-	-
3665. Special song cycle sung	⁰+	⁰+	.	⁰+	(+)	+	+	+	-	+	-	+	+	-	-	-
3666. Joking by singers	⁰+	-	+	+	+	+	+	+	+	+	+	⁰+	⁰+	-	-	+
3667. Multiple split-stick rattle used by menstruant, singers	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-
3668. Deer-hoof rattle used by singers	+	+	+	+	⁰+	+	+	-	-	-	+	+	+	⁰+	-	-
3669. Deer-hoof rattle used by menstruant	-	-	+	+	⁰+	-	-	-	⁰+	+	-	-	-	-	-	-
3670. Stick hit against board, as drum	-	-	-	-	-	-	-	-	-	-	-	-	-	-	⁰+	-
3671. Whistle used	-	-	-	-	-	-	-	-	-	-	-	+	-	+	-	-
3672. Singing, dancing continues throughout night	+	+	-		⁰+	+	+	-	-	-	+	-	-	+	-	+
3673. Singing, dancing ends middle of night	-	-	+		-	-	-	+	+	+	-	+	-	-	-	(+)
3674. Entire assembly fed, middle of night	+	⁰+	+	+	⁰+	⁰+	R	-	-	-	+	+	-	-	-	+
3675. Singers, dancers bathe daily	-	-	+					+	+	-	-	+	-	+	-	+
3676. Girl's attendant(s) have eyebrows, face blackened	(+)	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+
3677. Men wear eagle down plumes	-	-	+	+	+	-	+	-	⁰+	⁰+	+	+	-	+	-	-
3678. Men wear fur headband	+	+	+	+	+	+	+	+	-	-	+	+	-	+	-	-
3679. Men wear woodpecker scalp headband	-	-	+	-	+	-	-	+	-	-	+	+	-	+	-	-
3680. Men paint face red	-	-	+	+	+	+	+	-	+	-	+	-	-	+	-	-
3680a. Men paint face white	-	-	+	-	-	-	-	-	-	-	-	+	-	-	-	-
3680b. Men paint face black	-	-	-	-	-	-	-	+	-	-	-	-	-	-	-	-
3681. Men wear bead necklaces	+	+	+	+	+	+	+	+	-	+	-	-	-	-	-	-
3682. Men wear head net	-	-	-	-	+	-	+	-	-	-	-	+	-	+	-	-
3683. Men wear yellowhammer bands	-	-	+	-	+	-	-	-	-	-	-	+	-	+	-	-
3684. Menstruant wears braided grass fringed visor	-	-	-	-			•		+	-	-	-	-	-	-	-
3685. Women wear basket cap	+	+	+	+	+	+	+	-	+	+	+	+	-	-	-	-
3686. Women wear yellowhammer bands													-	-	-	-
3687. Women wear brush, flower crowns	-	-	-	-	+	-	-	-	+	-	-	-	+	+	-	-
3688. Women paint faces red	-	+	+	+	+	+	+	-	+	-	-	-	-	-	-	⁰+
3689. Women paint faces black	-	-	-	-	-	-	-	+	+	-	-	-	-	-	-	-
3690. Women carry branches in hands	-	-	-					+	+	-	-	-	-	-	-	-
3691. Boys, girls wear flower wreaths	-	-	-					⁰+	⁰+	-	-	-	-	-	-	-
3692. Dress, headgear changed nightly	-	-	-	-	+	+	+	+	+	-	-	.	-	-	-	-
3693. Public rites: minor day dances	-	-	+	-	⁰+	⁰+	+	(+)	-	+	-	(+)	-	⁰+	-	-
3694. Menstruant dances	-	-	-	-	+	+	+	-	-	+	-	(+)	-	+	-	-
3695. Men dance	-	-	+	-	-	-		(+)	-	+	-	(+)	-	+	-	-
3696. Woman dance	-	-	+	-	⁰+	⁰+		(+)	-	+	-	(+)	-	+	-	-
o3697. Lasts ... days	-	-	B	-	3	3		.	-	.	-	B	-	5	-	-
3698. Lasts part of each day only	-	-	+	-	+	+	+	(+)	-	+	-	(+)	-	+	-	-
3699. Held in open	-	-	+	-	+	+	+	(+)	-	+	-	(+)	-	+	-	-
3700. Rain in winter, no dance	-	-	(+)	-	-	⁰+		-			-		-	-	-	-
3701. Circle dance	-	-	-	-	+	+		-			-		-	-	-	-
3702. Dancers abreast, 1 line	-	-	+	-	-	-		-			-		-	-	-	-
3703. Special songs, female singers	-	-	-	-	+	+							-	-	-	-
3704. Public concluding rites	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3705. Held in daytime	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3706. "War" dance	-	-	-	+	-	-	-	-	⁰+	⁰+	-	-	-	-	-	-
3707. Round dance	-	-	-	+	-	+	-	-	-	-	-	+	-	-	-	-
3708. Dancers abreast, in 1 line	-	-	-	+	⁰+											
3708a. Women grasp men's belts	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
3709. Feather visor lifted off menstruant	-	-	⁰+	+	-	-	-	-	-	-	-	-	-	-	-	-

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[292] [237] [302]

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	NV
3710. Menstruant's ears pierced	–	–	–	–	+	–	–	–	–	–	–	–	–	–	–	–
3711. Girl dances in front of dancers	–	–		+	–	–	–	–	–	–	–	–	–	–	–	–
3712. Girl stands on view in finery	–	–	–	–				+	◔	◔	–	–	–	–	–	+
3717. Betrothed stands on view with girl	–	–	–	–						+	–	–	–	–	–	–
3714. Poor girl may stand with rich celebrant	–	–	–	–	–	–	–		◔	+	–	–	–	–	–	–
3715. Visitors present food	–	–		+	+	–	–		+	◔	–	–	–	–	–	+
3716. Visitors feasted after dance	–	–		+	◔	–	R	+	(+)	+	–	(+)	+	–	–	+
3717. Visitors given return gifts of food	–	–		+	–	–	–		+	+	–	–	–	–	–	+
3718. Girl runs at daybreak	+	–	–	–	+	+	+	–	–	–	+	+	–	+	(+)	–
3719. Spectators throw lighted sticks at girl	+	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
3720. Girl's anklets, wristlets burnt	◔	◔	–	–	–	–	–	–	–	–	–	–	–	–	–	–
3721. Girl passes through fire	–	–	–	◔	–	–	–	–	–	–	–	◔	◔	–	–	–
3721a. Girls sing, escort menstruant to stream															+	–
Boys' Puberty Observances																
3722. Formal group rites	–	–	–	–	–	–	–	–	–	–	–	+	+	–	–	+
3723. Secret society initiation	–	–	–	–	–	–	–	–	–	–	–	+	+	–	–	+
3724. Individual vision questing	+	+	+	+	+	+	+	+	+	+	+	+	+	–	–	–
3725. Optional, for all boys of group	+	+	+	+	+	+	+	+	+	–	+	+	+	–	–	–
General Menstrual Customs																
3726. Certain foods taboo to all menstruants	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3727. Meat, fresh or dried	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3728. Fresh fish	+	+	–	–	+	+	+	+	+	+	+	+	+	+	+	+
3729. Dried fish	+	–	+	+	+	+	+	+	–	+	+	+	+	+	+	+
3730. Grease	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3731. Salt	–	–	–		–	–	–	+	+	–	+	+	+	+	+	+
3732. Cold water	–	–	–	+	+	–	–	–	–	–	–	–	–	–	–	–
3733. Menstruant eats alone	+	–	+	+	+	–	+	+	+	+	+	+	+	+	–	+
3734. Daughter may eat with mother								+	+	.	+	+	+	+	–	+
3735. Uses separate receptacles	+	–	+	+	+	–	+	+	+	+	+	+	+	+	–	+
3736. Menstruant stays in dwelling house	–	–	–	–	–	+	+	–	–	–	–	–	+	–	+	–
3737. Menstruant secluded	+	+	+	+	+	–	–	+	+	+	+	+	–	+	–	+
3738. In menstrual hut or cookhouse	+	+	+	+	+	–	–	+	+	+	+	+	–	+	–	+
o3739. For ... days and nights	5	5	5	5	5	–	–	5	◔	◔	3	5	–	5	–	3
3740. All women	◔	–	+	+	+	–	–	+	+	+	+	+	–	+	–	+
3741. Shamans' wives only	–	+	–	–	–	–	–	–	–	–	–	–	–	–	–	–
3742. Old women attend menstruant											+	–	+	–	–	
3743. Certain activities taboo	–	–	+	–	–	+	+	+	+	+	+	+	+	–	+	
3744. Basketmaking	–	–	–	–	–	+	+	–	+	+	+	+	+	–	+	
3745. Wood gathering	–	–	–	–	–	–	–	–	–	+	–	–	+	–	–	
3746. Preparing vegetable food	–	–	–	–	–	–	–	+	–	+	–	–	+	–	–	
3747. Preparing vegetable food for family	–	–	+	–	–	+	+	+	+	+	+	+	+	–	+	
3747a. Cooking meat	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
3747b. If cook meat, give hunters bad luck													+	+	+	
3748. Intercourse taboo	+	+	+	+	+	–	–	+	+	+	+	+	+	+	.	+
3749. Cannot sleep with back to man	–		–			+	+	–	–	–	–	–	–	–	–	–
3750. Walking beside streams taboo			.	+	+	+	+	+	+	+	.	.	.	+	–	+
3751. Toiletry taboos	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3752. Hair left uncombed	+	–	–	–	–	–	–	+	+	+	+	–	–	–	–	–
o3753. Head scratcher used for ... periods after puberty	5	5	–	–	–	–	–	–	–	–	–	–	2	5	–	–
3754. Head scratcher obligatory all periods	–	–	+	+	+	+	+	+	+	+	+	+	–	–	–	–
3755. No bathing during period	+	+	–	–	–	+	–	+	+	+	+	+	+	+	+	+
3756. Purificatory bath, end of period; obligatory	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV	
3757. Bathes in stream	+	+	–	+	+	+	+	+	±	±	+	–	+	+	+	±	841 ●
3758. Bathes in house												+	+	–	–	+	
3759. Sweat bath, optional	+	+	–	+	+	+	–	–	–	–	–	–	–	–	–	–	
3760. Sweat bath, obligatory	–	–	+	–	–	–	–	–	–	–	–	–	–	–	–	–	
3761. Avoids sick	+	+	+	+	+	+	+	+	+	+	+	–	+	+	+	+	
3762. Avoids hunters	+	+	+	+	+	+	–	+	+	+	+	+	+	+	+	+	
3763. Avoids attending dances	+	+	+	–	–	–	–	+	+	+	+	+	+	+	+	+	
3764. Some menstruants "lucky" for husbands	–	–	.				+	+	+	+	.	–	–	–	–	+	
3765. Restrictions extend to menstruant's husband	+	+	+	+	+	+	+	+	+	+	+	+	+	+	.	+	841
3766. Husband eats sparingly	–	–	–				+	–	–	–	+	+	+	+	–	+	562
3767. Meat, fish taboo											+	+	+	+	–	+	593
3768. Smoking taboo	–	–	–	–	+	–	–	–	–	–	–	+	+	+	–	+	
3769. Fishing taboo	–	–	–	–	+	+	–	–	–	–	–	+	+	+	–	+	
3770. Hunting taboo	–	–	–	+	+	+	–	–	+	–	–	+	+	+	–	+	
3771. Gambling taboo	+	–	–	+	–	+	–	–	–	–	–	+	+	+	–	+	
3772. Intercourse with wife taboo	+	+	+	+	+	–	–	+	+	+	+	+	+	+	.	+	
3773. Menopause: measures taken to induce	–	–	–					±	–	–	–	–	–	–	–	–	
Marriage																	
Child Betrothal																	
3774. Child betrothal	±	+	+	±	+	±	+	+	+	+	±	+	–	+	+	+	584
3775. Boy's father starts negotiations	+	+	+		+	+	±	+	+	+	+	+	–	+	–	+	
3776. Payment by boy's side	+	–	±	+	–	+	±	–	+	+	+	+	–	+	–	–	
3777. Exchange of presents	–	±	–	–	±	+	±	+	+	+	+	+	–	+	–	–	
3777a. Taboo relationship between children	±	±	±								–	–	–	–	–	–	
3778. Binding on children	+	+	+	+	+	+	+	+	+	+	+	+	–	–	–	–	
3779. Good-will pledge only, for parents	–	–	+	–	–	–	–	–	–	–	–	–	–	–	+	–	
3780. Common	–	+	–	–	–	–	–	–	–	+	+	+	–	+	+	+	
3781. To pay debt	–	–	+	±	+	+	+	±	–	+	+	.	–	–	–	–	[622]
3782. Usually chief's or prominent family	+	+	+	+	+	+	+	+	+	+	–	–	–	–	–	±	
3783. Payment in beads at time of marriage	–	+	+	±	+	+	+	–	–	–	–	+	–	+	+	+	
3784. Gifts given at time of marriage	+	+	+	+	+	+	+	+	+	+	–	+	–	+	+	+	
Bride Purchase																	
3785. Bride purchase, postpuberty	±	+	+	+	+	±	+	+	+	±	–	–	–	–	–	+	583
3786. Negotiated bride price	–	–	+	–	–	–	–	–	–	–	–	–	–	–	–	–	584
3787. Suitor's father makes offer; no negotiations	–	+	–	–	+	+	+	–	–	+	–	–	–	–	–	–	
3788. Intermediary acts	–	–	–	+	–	–	–	–	–	–	–	–	–	–	–	+	
3789. Suitor's father acts	–	+	+	–	+	+	+	–	+	+	–	–	–	–	–	+	
3789a. Suitor himself acts	±	+	–	–	–	–	–	±	+	+	–	–	–	–	–	–	
3790. Money payment for bride	–	+	+	+	±	+	+	–	+	+	–	–	–	–	–	±	
3791. Gifts by suitor's family in payment	+	+	–	–	–	+	+	–	+	+	–	–	–	–	.	+	
3792. Gifts by suitor	–	–	–	–	–	–	–	+	+	+	–	–	–	–	–	+	
3793. Additional presents from groom's family after marriage	+	+	+	+	+	+	+	–	+	+	–	–	–	–	–	+	
3794. Bride's family gives groom's presents	+	+	+	–	+	+	+	–	+	+	–	–	–	–	–	+	
3795. Mature daughter given, to pay debt to groom's family	+	+	+	+	+	+	+	–	–	–	–	–	–	–	–	–	
3795a. Payment made to establish children's status	–	(+)	+	+	–	–	–	–	–	–	–	–	–	–	–	–	
Other Forms of Marriage																	
3796. Simple marriage, established by couple living together	+	+	+	(-)	+	+	+	+	+	–	+	+	+	+	+	+	585
3797. Disapproved by community	+	±	+	±	+	±	±	–	–	–	±	–	–	–	–	(+)	

881 head; pollen on head. Legs, torso painted; white paint blown on with mouth; pollen blown on. Painting done by self; from own paint box. Painting before eating only. Tattooing. Nose pierced. Tattooing so girl can touch fire. Thighs, arms, breasts cut. Shell skirt for eating. Sage leggings. Chest band. Labret. Nose feather. Girl ducked in water during ceremonial bath. Belt, anklets, wristlets buried. Girl given new name.

Public rites (major or night dance): Given for group of selected girls. Poor girls excluded. Several girls together, only 1 menstruating. Dancers mill around menstruant. Men hold to wall. Dancers file out of house after each dance. Given during fixed season. Coincides with boys' initiation. Given in ceremonial enclosure. Conducted by chief, priest, clan. Single split-stick rattle. Deer-hoof headband. Deer-hoof anklets. Deer hoofs on moccasins. Cocoon, gourd, tortoise shell, pottery rattles. Masks worn. Attendants wear woolen fringed headdress; woolen fringed rattles. Male participants wear haliotis-rim horns; blind. Women paint face white; all colors. Sand paintings. Tobacco eaten. Haliotis gazing.

841 General menstrual customs.--Woman confined in penthouse against dwelling. Head, face covered when going outside. Bathes daily. Bathing optional.

Marriage

58 Service for bride: children belong to mother's family. Sororate obviated if children, payment rendered. Polyandry: lovers in separate towns. Marriage of man to first cousins, cross or parallel; to mother's sister. Mother-in-law, son-in-law taboos temporary, for newlyweds only; temporary up to first child; optional. Father-in-law, son-in-law taboos. Mother-in-law, daughter-in-law taboos. Husband punished for adultery by being fined, before wife will return. Woman's family pays husband fine for constructive adultery by woman. Repayment of bride price in event of divorce depends on number of children. Intercourse taboo inside dwelling. Lie on side to
548 prevent twins. Prostitution with compensation
684 to woman. Unchaste girl killed. Unmarried pregnant girl killed. Man fined for seduction.

Death

764 Treatment of corpse; taboos.--Body removed from house prior to death. Removed from house through roof; feet first; throw-out of animal after corpse; body carried on plank. Undertakers of opposite moiety; priest; shaman; chosen by chief; paid; gifts; one a scapegoat. Corpse's nose, ears pierced. Body buried with head uphill, upstream, downstream. Cremation for shamans especially. Pyre over pit. Urn burial. Any form scaffold burial. Undertaker(s) visit grave nightly; build fire at grave; put food out for ghost; wear brush on head. Widow's hair cut-

000 1 smoke hole (?). Pine needles for floor covering. "At Happy Camp (Karuk) shaman sleeps in ~~this kind~~ of house, but not here." At: Menstrual hut, iwin kaiyu'di; rectangular, double lean-to type; single ridgepole, supported at both ends by dipods. Walls and ends of house bark-covered. Tule mat covers door in E end of house. Floor excavated 4-5 in., loose grass for covering. Fire in center of house in small pit, smoke hole above in roof. Dirt banked around sides of house; no dirt over roof. WM: Brush house unexcavated, made over conical foundation of poles tied together at top. Flat piece of oak bark set atop house, fire built on it, first 2 days of menstruation. Girl uses pine bark for fire and as pillow. No door covering. WS: Conical, 4-pole foundation; poles tied together at top. Unexcavated. Bark slabs for wall covering; horizontal binders lacking. Smoke hole at top center; fire in center.

856. SW: Menstrual hut on S ("dark side") of dwelling house; 8-10 ft. from latter, so women will not give men bad luck. Same form as dwelling house; rectangular, 1 post in center of each end; 4 corner posts; no center post; not excavated; fireplace in center; bark covered. AE: Similar to domed willow house; not excavated, however; fireplace at or near center, smoke hole above; covered with bark or, occasionally, tule mats. WT: Bark house; unexcavated. Occupied by 1 girl, occasionally by 2, for 1-2 years after first menstruation. NP: Unexcavated bark-covered hut. NM: manimhû.

[343] [841] 857. Kl: Dome-shaped cook house. Mo: Winter cook house. AW: Conical house.

MEANS AND METHODS OF TRANSPORT

Water Transport

Boats and ferriage.--

858. SW: Dugout used as far up Klamath River as Gottville; tule raft used beyond this point, usually. AW: "Hat Creek (At), Pit River (Ilmawi), Achomawi, Kl, Mo all have canoe; Dixie Valley (Aporige) and Big Valley (Atwamsini) people don't have it." AE: No large streams in area. NP: No large streams in area, high water in creeks in spring only; sometimes go to Yuba River to catch salmon. NM: No large creeks, lakes, ponds in area; children, goods can be carried across small creeks in adults' arms.

859. At: Intermediate between Yurok and Klamath types (see Kroeber, Handbook, pl. 13 and pp. 329-330).

866. AW: Gouge out interior with elkhorn pick; then apply pitch to interior and burn it out deeper; smooth interior with pumice stone.

870: At: Used to ferry children across stream. AW: In myth, mention made of use of this sort of boat on lake; never used by AW, however.

875. At: Willow rope used; 1 end tied to boat,

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000 3586. AW: See note 3584. AE: Girl may obtain vision while she is dancing after having ears, nose pierced.

[84 1] 3587. NF: Ca. 10 years of age.

[88 1] [78 3] 3589. Kl, Mo, SE: Sweat bath after first 5 or 3 menstrual periods. WM, WS: 1 month or 1 year after girl first menstruates. MV: 1 month after first menstruation.

3591. NS: Menstruant followed to stream by sister, girl relatives who sing for her, early morning 5th day.

3593. NF: Wormwood decoction.

3597a. Either at end of each menstrual period, or at end of entire puberty ceremony.

[84 1] [88 1] 3599. Kl: For 5 periods. Mo: For 3-5. SE, At, AW, AE: For 3.

3601. MV: To old woman attendant.

3603. MV: Exchanged with girl attendant.

3606. SE: Worn each subsequent menstruation.

[88 1] [53 5] 3609. Kl, Mo, SE, SW, At, AE, AW, WM, WS, MV: Emphasized jollity connected with girl's puberty dance. Lack of ritual obligations on any of participants except menstruant, made it (SW) "most popular and well attended of all the dances." NM: Puberty dance, yomuse. MV: Round dance held on final night of girl's 28-day seclusion. "This [night] dance was the main dance; each night (of the 28) the people came and gambled; the girl's family fed the visitors."

3610. NF: Name of day dance, wulu. Held after girl has come out of menstrual hut, and bathed; in daytime. Girl and women dance in circle, holding hands; no fire, pole. Dance a short while, then 2 women singers, with girl between them, sing, girl joining in singing. No deer-hoof rattle.

[88 1] [53 5] [77 7] [78 7] 3612. So girl will not dream bad dreams; will have good luck. Kl: "If girl sleeps little while, she dreams there's a noise in the sky; she dreams of thunder. That's a bad dream, so they keep her dancing all night, for 5 nights, so she won't dream." Mo: "If she sleeps at this time, the girl will dream about thunder, then it will sure strike her, and kill her." SW: Girl's puberty dance "just a common good-time dance, held to help the girl out of her trouble, to keep her from dreaming" (see also note 3721). At: Girl sleeps head toward east; "the west, they said, was a bad place, where bad dreams come from, Silver Fox said... They dance with her all night, to make her lively, so she won't sleep and dream ... [when girl is menstruating] she never touches water; that's no good; she'll dream bad." AW: Given "so the girl will get power in 'dreams' as she gets sleepier and sleepier, dancing. But she must not tell anyone what she dreams. They don't let her sleep in the daytime; if she sleeps she'll dream bad for herself and be sick." WT: Puberty observances held "so girl won't dream bad dreams." On first day of menstruation, girl's grandmother sits by her, sings, uses clapper to keep girl awake. WM: Girl "never dreamt bad, but her grandmother, who was staying with her, might; she might

000 charge chooses partners (mock "wives") for male dancers; "they all joke and have fun. This is the windup."

3709. SE: Menstruant herself removes visor.

3712. WM: At final "big time" dance, girl wears braided-grass fringed "visor," clean clothes, bead necklaces, basket cap. "She's white [from staying in hut]; looks pretty." WS: Same as WM, except no grass visor.

3714. WM: If poor girl (for whom no final dance has been given) has good clothes to wear, she may stand with wealthy girl, "so everyone can look at them and admire them."

3716. At: When menstruant is bathed, and attended to, "then they all eat together, in 1 place. Everybody brings food." MF: Informant denied visitors are feasted. But MV informant reported that at Enterprise, among another MF group, on final morning of rite menstruant and girl attendant made to run and jump over wide bed (of burning pine needles? See note 3721). It is important that girl should clear the bed. Then 3 women bring acorn flour for soup; the 2 old women singers clown over the flour, saying "They never give us anything to eat," and other remarks. Clowns grunt and rub the flour over their faces before giving it back to be cooked. The 3 women then make a big batch of acorn bread from the flour and give the dough to everyone present.

[881] [526] 3720. Kl: In open, where race ends. Mo: In sweat-house fire.

3721. SW: Pass girl through fire if she has dreamt bad dreams, so that the evil effects of such will be burnt off. Sometimes put a little shell money on her, before they pass her through fire, but no great display of wealth. (Dixon, Shasta, p. 458, says girl burnt alive.) MF: Girl passes through ring of lighted pine needles during puberty ceremonies. See Dixon (Maidu, p. 233) and Loeb (Eastern Kuksu, p. 150). MF: Loeb (ibid., p. 183) says Yuba River Maidu (= MF) made girl run through circle burning pine needles, but his Yuba River Maidu informants probably belonged to MF group. See section on informants, MF entry, this study.

Boys' puberty observances.--

3723. For details see elements 5207-5217.

3724. For details see elements 4722-4792.

General menstrual customs.--

3735. Baskets which have no grease on them.

3739. WM, WS: 4-5 days and nights. MM, MV: 3-4.

● [841] 3740. Kl. Cp. Spier, Klamath, pp. 55, 70-71. My male informant stated definitely all women of Klamath Marsh group used menstrual hut.

3757. WM, WS: But cannot bathe in main rivers, such as McCloud or upper Sacramento rivers. MV: In summer only.

3764. Menstruating woman may give husband good luck in gambling, hunting, and the like.

[p. 342-B]

553 coins it, and soon all are using it.

Personal names are freely used at all times, but within the family kinship terms are more commonly applied. There are also age status terms for direct address or in reference to an individual as "newborn baby," "infant," "child," "youth," and so forth.[10]

855 Throughout infancy the health of the child
757 is a matter of considerable concern. Whenever he cries and cannot be pacified by feeding, the parents fear that he is ill. For certain obvious physical ailments there is a variety of simple home remedies known to most adults. For stomachaches, warm ashes are held over the abdomen, and sagebrush tea may be administered orally. For a fever, sagebrush bark is mashed, mixed with warm water, and rubbed on the child to produce sweating. Deer grease is applied to burns. Pine pitch is rubbed on chapped faces and is also used to heal sore eyes. These and similar remedies serve for both children and adults.[11]

75 Ailments not so readily diagnosed require the services of a shaman, who then demands a large fee. Shamans are believed to send diseases to individuals, particularly through the medium of bad dreams. A child's nightmares are, therefore, taken as an indication that some shaman is trying to sicken the child. A curing ceremony must then be held either by the suspected shaman or another of equal power. Some [841] women try to prevent children's nightmares by placing a cloth or piece of fur stained with menstrual discharge under the sleeping child. Shamans fear the contamination of a menstruating woman and are unable to use their powers in the presence of one.

EARLY CHILDHOOD

857 simple amusements for themselves. They erect
[865] piles of dirt, mark in the sand with sticks, or make neat rows of sticks on the ground. Older children are punished if they try to bother the youngsters at play.

[864] Until the age of six or seven, boys and girls play together as much as they wish. When a bit older they will be warned not to be intimate with members of the opposite sex, but young children often play at "man and wife" in imitation of their elders, using the proper status terms for husband and wife and pretending to keep house. The boys go off to hunt, and the girls wait for them to bring meat home to cook. Such play is not discouraged, nor is it apparently encouraged.

Small children also enjoy pretending to be very old people. In this game they hobble around on canes. One old lady of eighty laughed as she recalled playing in this manner:

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[10] Spier, pp. 61-68.

[114] [11] Therapeutic knowledge and beliefs of the Klamath are mentioned in Voegelin, elements 4469-4511.

8:Spencer E-5 (1948-1949) 1952 NR10 Klamath NR10

Other informants also give a hint of this attitude. Even where there is sophistication by virtue of education or long-time residence away from the group, one encounters statements like that of a woman, half-Klamath, half-Caucasian: "Those old Indians had a lot of sense. They kind of felt at home around here and they would get a lift just from talking to the mountains and lakes. It was like praying and it made them feel at peace. When I get up in the morning, I look first over there [at Mt. Pitt] and it makes me feel good too. Not that I pray in the old Indian way; that's just idolatry. But it's like the scenery kind of gets ahold of you even if I been seeing it all my life."

A possible indication of this attitude appears in the repeated warnings to children to avoid certain rocks and cliffs. "You might fall down and hurt yourself" is of course quite true; on the other hand, places about which some modern Klamath parents feel particularly uneasy were associated aboriginally with power sources. A strong drive in the past was fear that a child might be harmed through contact with "power." Every effort was made to keep the child away from the shaman, the sweat lodge, the mourning place, and the like. (It may be noted that menstrual blood was placed near the cradled child to negate forces whose mere presence could harm the inexperienced.) These attitudes toward nature and the surrounding natural phenomena, at least as sources of uneasiness, still exist among younger Klamath of today.

Also obtainable is evidence on attitudes toward the culture hero. Some offer a rational systematization of beliefs concerning him. Generally, this involves some interpretation in the light of Christian reasoning. Kemu'kemps, because of his essentially human characteristics, readily lends himself to identification with the Christian God. The middle-aged woman quoted above, struck by the linguistic parallels, notes: "Those old Indians were really Christians. It's only the liquor around here that makes the unbelief and trouble. Kemu'kemps means the 'Old One'; that's God. He revealed himself to the Indians long before the Americans [sic] came. He had a son, too, 'Ayšiš, that's just like Jesus. He created the world, just like it says in the Bible. If only those old Indians had been able to see it, they were close to God all the time. They lived good upright lives under his guidance. Another word for Kemu'kemps in our language is *Playtul'kni·;* that means the 'One on High,' 'Somebody up there.' That's the name we give God in our language now. It's all the same."

Not all informants are so definite in their syncretism. One elderly woman remarked: "Who is Kemu'kemps? I don't know. Sometimes I think he's God, but sometimes I think he must be Devil. Maybe he was just a story the old Indians made up. But they called him Playtul·kni· and that means God. My grandson asked me, 'Gramma, who's Kemu'kemps?' I say, 'I don't know. Maybe he's like God.' " In another connection she remarked: "I think that Kemu'kemps is Devil. He gets people into trouble; he leads them into temptation. When I was a little girl, they said to me, 'He's no good; don't believe that any more.' But I don't know. I see the icicles and I think of the wind and Kemu'kemps. He made the world and they call him Playtul'kni·. The Devil

9: Barker L-5 (1955-1957) 1963
NR10 Klamath NR10

Concluding Remarks in English

"He said that whenever someone was killed in front of them they had to jump into their place. Oh, he said he sure was scared! He was with those white soldiers fighting the Modocs in the Lava Beds."

Mrs. Butler adds: "He told how they had to go to the war, because they (the white people) told them that they'd take all the Klamath Indians away, if they didn't go. All those who went were related, since they didn't want them to take anybody away. Others, some of them, refused and took their canoes across to Pelican Bay. Some did not want to get into the war. One man, a good shot, said, 'I'm not going. I'm going to die! They can kill me right here. I don't want to go.' But they never took him."

539* 726 648 173

29. Menstruation Practices
(Mrs. Pansy Ohles)

539* 841

(1) When a woman has her menstrual period, she does not come to eat because of menstruation. (2) [She] does not eat with us. (3) [She] does not bathe, does not get wet. (4) [She] will not get chilled. (5) [She] does not feel well, and does not put her hand in water.

30. The Second Coming
(Mrs. Pansy Ohles)

539* 776 787

(1) According to God's promise [lit. "rule"]. (2) All the earth will burn up. (3) And at that time God will return again.

[TEXT CONTINUED ON PAGE 145]